The Western Conference Unitarian

MARCH 1911

A Liberal Religious Magazine devoted to Freedom, Fellowship *and* Character in Religion

"WE ARE CO-LABORERS WITH GOD"

The Western Unitarian Conference

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The Churches of the Western Unitarian Conference.

OHIO.

CINCINNATI—The First Congregational Church, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, D. D., 304 Oak St.

CLEVELAND—Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M., Rev. Minot O. Simons, 1867 Crawford Rd, N. E.

DAYTON—First Unitarian Church. Services at 3 P. M. in auditorium of the Young Woman's League. Rev. Troward H. Marshall. 530 Lexington Ave.,

MARIETTA—First Unitarian Church, Putnam and Third Sts. Hours of service, 10:30 A. M., and 4 P. M. Rev. E. Alfred Coil.

SALEM—Unity Church, Pioneer Bldg., Garfield Ave. and E. Main St. Hour of service, 11 A. M.

TOLEDO—First Unitarian Church, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. Abraham M. Rihbany, 4 Ashland Place.

YOUNGSTOWN—First Unitarian Church, Elm St. and Bissell Ave. Hour of service, 10:30 A. M. Rev. Horace Westwood, 1321 Kensington Ave.

MICHIGAN.

ANN ARBOR—First Unitarian Church, State and Huron Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Percy Dawson.

BENDON—Union Church. Hour of service, 8 P. M., Friday, fortnightly. Rev. A. B. Hills, Traverse City, Mich.

BROOKLYN—Unitarian Church. Occasional service.

DETROIT—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Eugene R. Shippen, 926 Cass Ave.

GRAND HAVEN—First Unitarian Society, Washington St. between Third and Fourth Sts. Hour of service, 7 P. M.

GRAND RAPIDS—All Souls Church, Sheldon and Oakes Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard, 22 Paris Ave.

GRAND RAPIDS—Holland Unitarian Church. Michigan Ave. and N. Ionia St. Hour of service, 10:30 A. M. Rev. B. A. VanSluyters, R. F. D. 9.

HARRIETTA—People's Church—Hour of service, 7 P. M. third Sunday of month. Rev. B. A. Hills, Traverse City, Mich.

JACKSON—First Unitarian Society, Jackson and Washington Sts. Hour of service, 10:30 A. M. Rev. A. B. Curtis.

KALAMAZOO—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M.

MOUNT PLEASANT—First Congregational Society Hours of service, 10:30 A. M. and 7 P. M.

ONSTED—People's Church. Hour of service, 11 A. M. Occasional services.

SHERWOOD—Unity Church. Hour of service 7:30 P. M. on alternate Sundays.

TRAVERSE CITY—Emerson Unitarian Church. Hour of service 7 P. M., first, second and fourth Sundays of month. Rev. B. A. Hills, 303 W. 12th St.

INDIANA.

INDIANAPOLIS—All Souls Unitarian Church, Alabama St, near Fifteenth. Hour of service, 11 A. M. and 7:45 P. M., when specially announced. Rev. Frank S. C. Wicks, 2041 Talbot Ave.

HOBART—First Unitarian Church. Hour of service, 7:30 P. M., on alternate Sundays.

ILLINOIS.

ALTON—First Unitarian Church, 110 East Third St. Hour of service, 11 A. M. Rev. Howard MacQueary.

BLOOMINGTON—Unitarian Church, East and Jefferson Sts. Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 E. Chestnut St.

BUDA—Union Christian Society. Hour of service, 2:30 P. M. Rev. C. A. Polson.

CHICAGO—First Unitarian Society (Memorial Chapel), Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 1174 E. 57th St.

CHICAGO—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 4232 N. Hermitage Ave.

CHICAGO—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M. Rev. M. Rowena Morse, Ph. D.

CHICAGO—First Swedish Unitarian Church, Viking Temple, Sheffield Ave., and School St., Hour of service, 11 A. M.
Rev. August Dellgren, 1529 E. Wellington Ave.

EVANSTON—Church of All Souls, Chicago Ave. Hour of service, 11 A. M. Rev. J. Vila Blake, 122 Ashland Blvd., Chicago.

GENEVA—First Unitarian Society. Hour of service, 4 P. M.

GENESEO—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

HINSDALE—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

MOLINE—First Unitarian Church, 16th St. and 6th Ave. Hour of service, 7:45 P. M.

QUINCY—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott, 1426 Vermont St.

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The

Western Conference Unitarian

Vol. VII MARCH 1911 No. 3

PUBLISHED MONTHLY, EXCEPT JULY AND AUGUST, BY THE

Western Unitarian Conference
175 DEARBORN ST. - CHICAGO.
Telephone Central 1917

"Entered as second-class matter Sept. 1, 1910, at the post-office at Chicago, Ill., under the act of March 3, 1879."

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50c a Year. **5c a Copy.**

The treasurer has just sent out the following letter to our churches:

The financial year of the Western Unitarian Conference ends on May 1st and it is again the duty of the Treasurer to remind the churches of the importance or, more correctly, the necessity of making prompt provision for their annual contributions to the Conference treasury. This year there is an added emphasis in this reminder.

Recently letters were sent to the various churches asking that a special contribution be made in order to pay off the comparatively small deficit incurred during the past three years. A very few responded promptly, but the majority have apparently done nothing. This makes it advisable to urge insistently that not only should the regular contributions be as large as, or larger than they were last year, but that those churches that have given nothing toward the deficit, should IN ADDITION give 25% of their annual contribution to pay off the deficit.

If the churches will take up this matter squarely and in a business like way, the proper result can be secured. Will you not consider this promptly? If you expect your officers to work successfully you must do your part. Yours truly,

C. K. PITTMAN, Treas.

This letter of the treasurer reminds one that the financial system in some of our churches is still casual, rather than systematic and that our full resources are rarely revealed in these annual contributions. If each member of each church made even a small contribution the total gifts would be considerably increased. If the deficit is to be wiped out the matter must be brought home to individuals and not merely to the churches. Where this has been done the effort has always proved worth while. The Chicago office will gladly furnish collection envelopes to all churches which are ready to make a real effort in this direction.

It is not too early to announce that the Annual Meeting of the Western Unitarian Conference is to be held this year with our Indianapolis church, which has so recently dedicated its new home. This will be the first time the Conference meets with this young, but vigorous church and it is hoped that the attendance will be such as to quicken the sense of fellowship and to urge on to even more fruitful endeavor the brave band that has already accomplished so much.

At the last annual meeting of the Conference a business committee was provided for, the members of which were elected last fall by the state conferences. The Program Committee will be guided in its allotment of time for business at the annual meeting by the recommendations of this committee. Any church or individual, therefore, wishing to have

the conference deal with any matter of business outside the usual routine, should very soon send notice to some member of the committee, which consists of Rev. B. A. Hills, Rev. Fred V. Hawley, Rev. G. R. Gebauer, Rev. R. S. Loring and Rev. A. L. Weatherly.

WORK IN STATE UNIVERSITIES

The fourth annual conference of Church Workers in State Universities was held at Urbana, Ill., on January 31,-February 1. There were present 73 delegates from thirteen universities and colleges and three Theological Seminaries lying between Ohio and Nebraska, Minnesota and Missouri, and Prof. Graham Taylor represented also the Chicago School of Civics and Philanthropy. Denominationally these delegates were divided as follows: Presbyterians 18, Methodists 17, Congregationalists 11, Unitarians 7, Baptists 6, Disciples 5, Episcopalians 4, Universalists 1. The growing importance of the Conference is indicated by the presence this year of the secretaries of six denominational boards of education, and of three secretaries of the Y. M. C. A. and Y. W. C. A. university work.

The program of the Urbana Conference presented in an admirable way the problems confronting the churches in the college towns in their relation to the student body. Not only was this year's conference attended by a larger and more influential body of delegates than any of its predecessors, but the program was far better than any which has hitherto been presented. The entire credit for this is due to the Vice-President, Rev. R. S. Loring, Minister of the Unitarian Church of Iowa City, who, with enthusiasm and a high degree of organizing ability, did practically all the work of preparation. The general standard of discussion was good, but unquestionably the ablest papers were those of Prof. Edwin D. Starbuck of Iowa and of Dr. Graham Taylor of Chicago. For the Unitarians, however, the best feature of the session was the informal gathering at the house of Rev. Albert R. Vail, which preceded the formal Conference, at which the ministers of our college town churches discussed among themselves their needs and their modes of work.

The Church Workers Conference, which resembles the Religious Education Association on a small scale, is animated by very much the same progressive and social spirit. It is broadly inclusive, and holds its platform open for free speech. Its very existence is eloquent testimony to the rapid advances in the cooperative spirit among at least the more progressive churches in the past ten years. This year the president was a Methodist, the Vice-President a Unitarian, and the Secretary a Presbyterian. Next year the Conference will meet at Iowa City with a president who belongs to the Disciples of Christ, a Lutheran Vice-President, and a Presbyterian Secretary. Such cooperation is itself the product of an enlarging vision and is full of promise for the future. There is much which we Unitarians can learn at these gatherings, as well as something which we can contribute to them and it is a matter of vital importance, that we should enter into them in a sympathetic spirit of fellowship.

H. W. F.

HYMN

Oh, for a heart unvexed by fear
Of all the unknown future holds!
Upheld by purpose high and clear;
Sure that all darkness Love enfolds.

That asks but light for one firm step
When shadows fall and doubts prevail;
Content if in a world so wide
The heavenly vision do not fail.

Content if here and now some task
Hold the weak will to high design;
Which when the powers of evil mask
Walks by an inward light and sign.

Such heart serene, firm-fixed in Love,
Grant, Lord, may be our happy dower!
That we may keep our souls above
The lust of wealth, the pride of power;—

May falter not when friends betray
Or our own passions drag us down,
But firmly seek the holier way,
Nor rest till we achieve life's crown.

JAMES C. HODGINS.

"Within is the fountain of good, and it will ever bubble up, if thou will ever dig."

MARCUS AURELIUS.

The Three Great Questions.

GEO. R. DODSON, ST. LOUIS.

The three questions set us by our nature and situation are:

1. What kind of a world is this?
2. What ought we to do in it?
3. What is the best way to proceed?

To answer the first is the special function of the men of science. Their business is to tell us about the laws and processes upon which our life and welfare depend. We ask from these investigators, not poetry nor inspiration nor guidance of social movements, but information. Their unique service is to show us the conditions with which we have to comply. Society asks from them not aesthetic or moral judgments, but truth.

The second question lies within the province of the moral and religious teacher. What is the good? What is best for us? What is the highest we are capable of being? What is it that in our heart of hearts we wish to do? What are ideals, the normal goals of our striving? While to answer this question is in part the function of the home and to some extent that of the school, it is the peculiar and special task of the church. To develop the noblest sentiments of men and lead them to consecrate their lives to the highest ideals is what the church exists for. Notice that the word is "develop," not "create." For the moral and religious teacher in every age is most successful when he acts upon the assumption that the ideal good lies implicit and undeveloped in men's hearts. It is to this that he confidently appeals. This was the method of Socrates and it was that of Jesus. The former knew how to call forth the best in Alcibiades and the latter brought out the submerged womanly beauty in the soul of the Magdalen. The church is not here to tell men about the external world, but to give their lives the right direction.

The third question, again, is different. It is one of method, of practical wisdom, and it is most effectively answered by the scores of organizations which are being formed for special purposes. Are certain legal reforms necessary? Those who think so unite to bring those reforms about. Are certain diseases to be attacked? Such organizations as the anti-tuberculosis league are the result. In every great city the many special evils which we suffer are being attacked by a resolute group of people who are employing the instruments that science puts in their hands.

Of course, the dividing line between the tasks of the man of science, of the moral and religious teacher, and of the practical worker in political and social reform may be too sharply drawn, but the distinction is of value nevertheless. A clear recognition of the actual specialization of function which has taken place, of the fact that the university and the institution for scientific research, the church, and the philanthropic, charitable and reform institutions co-operate most effectually by not trying to perform one another's work, is an urgent need of our time.

The church and the many special associans for practical progress can render one another great assistance. For religion is essentially an attitude, a spirit of faith and courage, of hope and love; it implies optimism since it believes in both man and God. This means strength and energy and enthusiasm, and the normally religious nature is happy in their possession. But these fine qualities ought to be used as well as enjoyed, although it does not at all follow that the agency that is most successful in calling them forth is also best fitted to give them practical direction. On the other hand, the active promoters of special causes who have abandoned the church sometimes fail precisely because success is only possible when the work is done in the highest spirit. Whether people will follow in a good work depends in large part on the spirit of the leaders. Some

good causes will fail of public sympathy and support, in spite of their goodness and the energy with which they are urged, so long as men of the wrong spirit are at their head.

But if religious faith, hope and love need to be used to save them from futility, if optimism is energy that should be spent for the good of humanity, if the church and the social workers should come closer together, it is also true that there should be a more intimate relation between the church and the men of science. For if men need a positive attitude, a confidence in life and their own future, they also need light. However excellent our intentions, we must know the truth if we are to do right. Moreover, while faith and trust and courage and hope seem to well up spontaneously from every normal, unspoiled nature, and are not created by science, it is still true that they may find much reinforcement in the large outlines of the scientific view of the world. The great process that has produced us has been upward, and the early stages of human progress were made in the face of greater disadvantages than any we have to meet. To look down the long lines of the world's past growth is to get a glimpse of the tendencies that will carry it to a great future. The world's prophets have generally failed as to times and details, but they have never believed too much good.

Much preaching fails because the truths uttered are not set in their larger relations. The preacher sees an eddy in the stream and is discouraged. A downhearted and despondent religious teacher is in a false position. So far as he is pessimistic he is irreligious, and his influence corrodes the faith by which men live. He should leave the pulpit immediately and never return till he has something encouraging to say. Our pessimistic prophets are possibly a greater danger than the grafters. Men simply cannot live and do their best without a hopeful outlook. A hopeless situation does not inspire. A recent article in the Atlantic points out the injury that is being done by those who decry civilization as a failure, who seem to see nothing in the world that is right. The mal-adaptations that still linger in society ar pointed out as if they were the great fac and the vast achievements of our rac and of our nation are simply slurred an passed over. This attitude is ethicall wrong and practically dangerous. In tellectually, it is false. IT IS DUE TO TH FACT THAT SOME PEOPLE HAVE AN EY FOR THE DEFECTS OF THE GREAT PROCES RATHER THAN FOR ITS RESULTS. One ha only to read McMaster's history of th colonial period to see how poor our fore fathers were, how meager their fare an long their hours of labor, how few the comforts compared with ours. Intelle tually, they were nearly as poor. Rel gion was more or less of a superstitio and camp meetings were frequent i which a low form of nervous excitemen was mistaken for the inspiration of th holy spirit of truth and goodness. Ou success every way has been immens and the evils we still have to fight are no due to malignity or badness, but for th most part are mal-adjustments create by progress which further progress wi remove. The propaganda of fault-find ing needs to be superseded by that o thankfulness and appreciation. We ar laboring on a social structure that is go ing up, not one that is falling into ruin We are going forward all along the lin and we are not helped by the exaggera tions of the gloomy Jeremiahs. We mus keep our people in an encouraged att tude and fight the habit of despai They need the religious spirit that "ove cometh the world," and the man fe whom the world is evidently too much disqualified for preaching. Nothing gospel that is not good news. He wh is not a radiating center of faith and hop and goodwill is an usurper in the pulpi Seen in proportion, the great facts of th evolution of man justify the instinctiv faith of religion.

Of course, we must not ignore ou imperfections, we must eliminate de fects, but it remains true that an exces of sensibility combined with a deficienc of sense may be as ruinous practically a greed and cruelty. We must not forge that some things against which the faul

nders and depreciators declaim are ally beneficent. The goodness and everity of God are oftentimes the same hing. What would you have? This orld made easy for fools, knaves, the azy and false? That were to fill the orld with people of that kind? Like pictetus, I prefer the present arrangeient.

I can't prove it, but I passionately beeve that the real truth about man and is prospects is good news. Had I space, think I could show that the disparagers f modern life are wrong in their stateient of the situation. They say that pportunity is declining, but I happen to now that in one great city at least the emand for young men of ability and energy and faithfulness is beyond the supply. They say that reverence is declining. For kingship, perhaps, and mere power. But never were true manhood and womanhood and childhood and the ideal qualities of human life really reverenced more than now.

And notwithstanding our long ascent from animalism and savagery, we are still far from the world's summer time when the finest fruits of the man-plant can be expected to ripen. This is perhaps only a sunny week in late winter, or early spring.

"Look backward, how much has been won;
Look round, how much is yet to win!
The watches of the night are done;
The watches of the day begin."

Good Men In Hell.

F. S. C. WICKS, INDIANAPOLIS, IND.

Every good man wants to go to hell.)nly a bad man would want to go to eaven. That is, to the traditional eaven and hell.

If this thought shocks you at first hearng, I hope it will not be the electric hock that stuns, but that which gives ght and illumination.

I believe you will agree with me when ou consider the ideas of heaven and hell hat dominated Christendom for cenuries.

Heaven was thought of as a place of nending bliss. There one found rest nd peace. There was no pain, no sorow, nothing that aroused the need of ympathy; no place for the gentle minstries of compassion; no opportunities or usefulness; only a dead-level, monotnous perfection.

Hell was thought of as a place of unendng misery. Piercing cries of human gony rent the air;screams of suffering vere heard on every hand. Mr. Spureon, the great Baptist preacher, apparntly knew all about it, and he tells us n page 275, of the second series of his ermons, "There is a real fire in hell, as ruly as you now have a real body—a re exactly like that which we have on arth, except this, that it will not consume though it will torture you. You have seen the asbestos lying in the fire red-hot, but when you take it out, it is unconsumed. So your body will be prepared by God in such a way that it will burn forever without being consumed."

Jonathan Edwards went even further, saying: "The damned shall be tormented in the presence of the glorified saints. Hereby the saints will be made more sensible how great their salvation is. The view of the misery of the damned will double the ardor of the love and gratitude of the saints in heaven."

And when he finished, the congregamay have opened their books, and sung Watts' hymn:

"What bliss will fill the ransomed souls,
When they in glory dwell,
To see the sinner as he rolls,
In quenchless flames of hell."

With these alternatives, which will the good man choose? Can you doubt? Which does he choose here? Does he ask for ease and personal pleasure? Does he go where he can hear no cry of suffering, where he can see no scene of misery?

Never? No human need beckons to him in vain; he is deaf to no cry; he is blind to no misery. He flies from the heavens of earth that he may redeem the

hells about him.

Fear might drive a man into the acceptance of such a heaven, but Love drives a man to the very bottom of hell.

I am quite sure what the man of Nazareth would do. With the first cry of human suffering, he would leap from the battlements of heaven, and plunge into hell.

That was the kind of a man he was on earth. While here he asked for no soft place on which to lie; he did not seek out palaces and pleasant places; he did not seem to care for good society, or for a good reputation. He associated with sinners, outcasts, fallen women; he lived and ate with them; he loved them. And I do not believe his nature has been changed wherever he is. I do not believe he has become like the God that has been worshipped in his name.

The only man fit to be damned is the man who would accept salvation on the old terms. Any man who would purchase a salvation that meant eternal bliss to himself and eternal perdition to his neighbor, is so lost in selfishness that it would take considerable fire to purify his nature.

The Chinese do well to honor as their Madonna, Kwan-yin who refused to enter paradise so long as a single soul was excluded. She exclaimed, "Never will I receive individual salvation!" And to this day she remains outside the gates of paradise.

Do we not admire the conduct of the heathen, Radbod? Charles the Hammer conquered the Frisian chief, and demanded his baptism. Radbod had already immersed one of his royal legs in the font when a thought struck him. Turning suddenly to Bishop Wolfram, he said: "Where are my dead forefathers at present?" The Bishop replied, "In hell, with all other unbelievers." "Mighty well," said Radbod, "Then will I rather feast with my ancestors in the halls of Woden than dwell with your little starveling bands of Christians in heaven." Entreaties and threats could not move him.

Is there a mother, type for us of pure love, who would go to heaven, with her boy writhing in torment? When we love we exclaim with Bürger's Leonore,

"Salvation is with Wilhelm, yea.
Without him is but hell."

This fear of hell has been the lash used for driving men into acceptance of certain dogmas. Every craven, every sneak, every slave responds. But every good man, every one of moral fibre, every free man scorns the bargain.

Fear of hell never made a good man out of a bad man, never fitted anyone for a place of happiness.

Love only makes good men. The man who loves does not need to have a heaven built for him. He has found it.

If a man wants good company he would never go to the traditional heaven. As someone has said, "Heaven for climate; hell for company." In this heaven are to be found the men and women who can be happy while others are in woe; here, the men who can enjoy doing nothing eternally, who can live useless lives contentedly. There is the man who ruined the maid whom he has sent to perdition. But, at the end of his life of infamy, he has had breath left to say, "I believe." There is the man stained with human blood. His victim had no time to repent, but during the long trial, he has had time to secure salvation. Do you want to go to such a place?

On the other hand, see the men who have been sent to the other place? Their one sin has been unbelief. They may have been good and pure and self-sacrificing; they may have been loving husbands and good neighbors; they may have died trying to save the life of another. But they did not believe some dogma, and to hell they have been sent.

Think of the names! There are Gautama, Confucius and Zoroaster, Socrates, Plato and Marcus Aurelius; there are the great scientists, Newton, Huxley, Darwin and Spencer. Of course there is no chance for Unitarians; so you will find there Wm. Ellery Channing, Henry W. Longfellow, Oliver Wendell Holmes, Ralph Waldo Emerson, James Russell Lowell—all Unitarians. There you will find Sarah Fowler Adams, author of "Nearer, My God, to Thee." Down there

is Henry Bergh, whose sympathetic heart was always touched by suffering, whether of humankind or of animals; and he founded the "Society for prevention of cruelty to animals." And a place is being prepared for Florence Nightingale, Charles W. Eliot, and the members of this church. Would you not like to be in such company?

The Hindus have a fable that runs: Vishnu spake, "O Bal! Take thy choice: with five wise men shalt thou enter hell, or, with five fools pass into paradise." Gladly answered Bal, "Give me, O Lord, hell with the wise; for that is heaven where wise men dwell, and folly would make of heaven itself a hell."

Father Taylor, the Methodist preacher, had the same idea when he was rebuked for associating with the Unitarian Emerson. A brother preacher said to him, "Do you not know that Emerson is going to hell?" "I suppose so," he replied, "but if Emerson goes to hell, it will change the climate of the place, and turn the tide of emigration."

You could not make a hell with the men and women I have named.

Of course, there is no such PLACE as the traditional hell, or the traditional heaven.

Hell is the base spawn of Hate and Fear. Hate and Fear first made a god after their own likeness, and this god made a hell to their liking.

The moment the idea of a good and just God entered the mind, the idea of hell passed out. The two ideas could not live together. As Tennyson wrote: "The God of Love and Hell together—
they can not be thought."

An old Scotch woman lay on her death-bed. Her minister asked her, "Janet, what would you say, if after all that He has done for you, God should let you be lost?" "E'en's He likes," was her reply. "If he does, He'll lose mair than I'll do."

God would lose more than she? Yes. She would lose her happiness, but God would lose His character. If he sent that good woman to hell, he would cease being God and become a fiend.

It was this ascription of divine qualities to such a being who did such fiendish things that aroused the indignation of John Stuart Mill, and made him exclaim, "I will call no being good who is not what I mean when I apply that epithet to my fellow creatures. And if such a being can sentence me to hell for not so calling him, to hell I will go."

If we have left behind us the old ideas of heaven and hell what have we left to our future life? Have we emptied it of all significance?

We do not know the conditions of a future life, but we believe those conditions will be the same as now. The same laws will hold. We see about us heavens and hells, but they are not made by a God who is angry at one moment. and pleased at another. We make them. Heaven and hell are not places but conditions of the human soul. What Christians have failed to see was seen by the Persian poet.

"I sent my soul through the invisible,
Some letter of that after-life to spell.
And by and by my soul returned to me,
And answered 'I, myself, am Heaven and hell.'"

No good man is in hell; no bad man is in heaven. Wherever the bad man is, he is in hell; wherever the good man is, he is in heaven.

The Fancies of Fabius.

J. E. WILLIAMS, STREATOR, ILL.

Last night I heard an extraordinary sermon, It was a revival sermon. It preached salvation. It promised heaven for those who were converted and hell for those who remained in their sins. It visualized heaven; made it seem like a true, beautiful and attainable state, and it made hell so vivid, so hideous and so actual that no skeptic could deny its existence. It preached Christ. So palpable was his presence that it seemed as if he were still walking among men. So

winning, so gentle, so noble, were his precepts, so benignant, so gracious, so human his spirit, that all men were irresistibly attracted to him. At the end of the sermon all the congregation was converted. Everyone said to himself as he went out, "Truly the Christ life is the most beautiful; surely heaven can be gained by the willing of it."

PREACHED BY TWELVE PEOPLE.

Now the remarkable thing about this sermon was that it was preached by twelve people. Each of the twelve took an appropriate head in the discourse and worked it out in his own way. Eleven of the subdivisions of the sermon were concerned with and discoursed on the common sins of men, such as cheating, lying, scolding, swindling, snobbery, vanity, cowardice, lewdness and the like. But the twelfth head dwelt on kindness, charity, friendship, love and its power to cast out the evils of sin from the lives of men; so powerful was the argument that there was not one among the hundreds present but was convinced it was true; that love, of the right sort, was a positive antidote for vice and wretchedness, and that the remedy lay within reach of all of them,

PERSONATION OF THE CHRIST.

The novel idea in this sermon, as I have said, was that its sub-divisions were distributed among a dozen people, who personated the different vices and virtues under discussion. The central figure in these personations was like unto the Man of Nazareth, as he might be if he walked among men today. Wise words dropped from his lips, words of comfort, of cheer, of appreciation, of love; but never a word of condemnation or rebuke, even for the vilest of the sinners. It was as if the Great Teacher had anticipated the science of the present time, or, perhaps, as if modern psychology had caught up with the teachings of Him of Galilee—for He it was was personated in the central figure.

A PSYCHOLOGICAL CLINIC.

From another view-point the sermon might be regarded as a psychological clinic, a laboratory experiment demonstrating in full view of the spectators the process of grafting new dispositions on old souls. Here you could see the germs of hate, and greed, and lust cast out before your very eyes, and in their places planted the "friendly germs" of loving kindness, unselfish devotion and joyfulness. The souls lay bared and naked before you on the dissecting table; you could see the introduction of the "friendly germs," the transfusion of the new serum, and you could watch the revivifying of the patient as the new forces brought moral health and vigor to the sick souls. It was yery wonderful to see how loathsome lepers and putrid victims of vice and disease reacted to the treatment, how no virus was too vicious, no disease too deep seated to respond to the remedy. The Master acknowledged no unpardonable sin, no incurable moral disease.

THE MARVELOUS REMEDY.

What was this marvelous remedy?

According to the view of this Physician of Souls, it was the application of a stimulus that would call out the submerged divinity that lies latent in every human soul. There is a magical stimulant whose pungency will penetrate the prison which conceals this divinity, will warm it into new life and activity, and set it free to dominate the life of man.

What is this wonderful stimulant?

According to the Master it is appreciation, approval, love. It is his theory that if you go to a man and say: "You are kind, generous, noble," and say it with conviction, because you believe in his essential divinity, then the soul of the man will awake, assert itself and affirm, "I am kind, generous, noble." If you go to a woman, even an acid virago and spinster of forty, and say "You are gentle, and sweet, and beautiful," she will awaken and say: "True! the long buried woman in me is gentle, and sweet, and beautiful. I will forswear the spiteful speech, I will forget my hurts and heart-aches, I will discard the paints and dyes which makes me cling to the shreds of a youth which will never come back; and I will be content to be what I essentially am, a woman with the comeliness and beauty which belongs to me by vir-

tue of my sex, my inalienable divinity of which Time cannot despoil me."

HOW SOULS ARE KEPT IN HELL.

It is impossible to describe the application of this wonderful remedy to many different ills as I saw it last night. It is enough to say that as I saw it applied, I said to myself, "it is sound psychology, sound therapy, true religion. All of us try to live up to other people's expectations of us. If they believe us to be good, and true, and brave, we try our best to play the part—at least to our admirers. If our friends are skeptical, critical, unbelieving, it withers the heart in us; we have no ambition to try, and so we sink to our lower levels. What responsibilities lie on us for the sneer, the snub, the jibe, I don't like to think: for the encouraging word withheld, for the smile unsmiled, for the gracious courtesy refused. How many souls have we not doomed to continued repression and damnation? What divinities have we not failed to liberate when perhaps a word or smile would have freed them?"

A HINT TO EVANGELISTS.

It seems to me that evangelists might well study this sermon. It would show them a new technique of conversion, a new method of leading men to the way of salvation. Not by preaching total depravity; but by luring men into the belief of their own inherent divinity, to the conviction that their moral ugliness is but a mask which they may throw off at will, and shine resplendent in the habiliments of their native nobility and truth. I doubt if God values much the coward and craven who is scared into submission, or is shamed into religious conformity by the lash of public flagellation. Only those whose souls are touched, whose native divinity is awakened, are truly converted.

SERMON IN A PLAY- HOUSE.

It remains only to say that I heard this wonderful sermon preached last night in the Garrick Theatre, Chicago; and the twelve preachers were Forbes Robertson and his company of actors. The subject was "The Passing of the Third Floor Back," the text was "Live up to other people's best expectations." and the moral was "The Greatest of these is Love."

The discourse is advertised as a drama, but don't be deceived—it is not. It is a sermon, but at that the most moving, the most persuasive, the most convincing I have heard in many days. Thousands are crowding to hear it nightly at $2.00 per head. How many of our churches are being crowded in that way?

Running Comment.

JOHNSON BRIGHAM, DES MOINES, IA.

Have you noticed the experiment of Rev. Frank B. Upham reported in the METHODIST CHRISTIAN ADVOCATE? Mr. Upham tried to find out what, in the judgment of "nearly two hundred people in a church of an average conception of the normal Christian life and of average spiritual fervor," were the ten best hymns. The church selected for the experiment was his own,—a Methodist body, and the collection chosen was the Methodist Hymnal. As might be expected, the first choice was "Nearer my God to Thee." The CHRISTIAN ADVOCATE, noting the published figures, exclaims: "A Methodist church chooses as its dearest hymn one written by a Unitarian!" But it has other causes for wonder and surprise—if not admiration. It notes that "a Methodist chooses only one of the hymns of the Wesleys! And again: "A Methodist church puts a Roman-Catholic hymn (Lead Kindly Light) well up toward the top among the favorites!"

It may interest "the general reader"—for whom most of us write—to learn, if he does not already know, and to be reminded if he does, that Newman wrote "Lead Kindly Light" away back in 1833, when he was in full fellowship with the Church of England, and that he did not go over to the Roman Catholic Church

until 1845,—twelve years afterward. In his Apologia (page 35) he says: "I was aching to get home; yet for want of a vessel I was kept at Palermo for three weeks. At last I got off in an orange boat, bound for Marseilles. Then it was that I wrote the lines, "Lead Kindly Light," which have since become well known. We were becalmed a whole week in the Straits of Bonifacio. This was in June, 1833.

It is always interesting to read a poet's comment on his poems, especially those which have come into our lives and made themselves at home there. Among the last letters of Cardinal Newman printed in the postscript to Anne Mozley's "Letters and Correspondence of John Henry Newman," (v2, p. 427) appears a letter to Dr. Greenhill, dated January 18th, 1879, in which he quotes Keble as saying that "poets were not bound to be critics, or to give a sense to what they had written," adding: "Though I am not like him, a poet, at least I may plead that I am not bound to remember my own meaning, whatever it was, at the end of almost fifty years. Anyhow, there must be a statute of limitations for writers of verse, as it would be quite a tyranny if in an art which is the expression, not of truth, but of imagination and sentiment, one were obliged to be ready for examination on the transient states of mind which comes upon one when homesick, or in any other way sensitive or excited."

I like Thomas Hardy's protest against "the robustious, swaggering optimism in recent literature." He regards it as "cowardly and insincere," He had been accused of pessimism, but he indignantly denies the charge that the world is going to the dogs. His practical philosophy is that of the "meliorist." What are my books," he exclaims, "but one plea against man's inhumanity to men, to women, and to the lower animals? Whatever may be the inherent good or evil of life, it is certain that men make it much worse than it need be. When we have got rid of a thousand remediable ills, it will be time enough to determine whether the ill that is irremediable outweighs the good." Well said, Thomas Hardy,—and I'm glad you said it, for I am free to admit that I had somewhat formed a prejudice, which even your admirable "Far from the Madding Crowd" could could not quite eradicate, mentally suggested by some early critic, whose prejudice made me keen to find the note of pessimism.

Thoreau once said in substance to a friend while walking in the woods "the man who is looking for arrow-heads is the man who finds them, and with that he stooped down and picked up an arrow-head." So with the reader who is looking for the note of pessimism. I now find on returning to Hardy, that the note I thought was pessimistic is one of sincere, earnest, helpful meliorism. Another instance of the injustice of giving an author a bad characterization—an injustice to the author and to his readers.

A Wise Talk With Old Ekalb.

J. VILA BLAKE, EVANSTON, ILL.

I never asked old Ekalb his nationality, and know not what he is, except that he is an old man, gray haired and gray bearded, pleasant in manner, but with such a dingy utterance of our language that he must be translated as much when he speaks English as when he utters his own native tongue, whatever that may be; but the people about him make shift to understand well enough, which seems to be all that is needful,—and I have grown used to him. At this round height of winter I will tell a story that befell me at a summit of my last summer, when I was lazing around the lovely region of the village where old Ekalb lives. I had wandered out alone one splendid morning in a richly hot time in July, and on a little eminence I sat down under a tree and plunged hap-

pily into the prospect before me, so quiet, so varied, and so full of magnificent hot light. After a little I lay down under the tree-shade, and a bird (I envy some of you minister fellows who know the birds so well—one of you visited me a while ago, and I was doing my best to entertain him wisely and well, when, after many a wistful glance out of the window into the park on which I live, he suddenly cut short a period on which I was pluming myself as really elegant discourse, saying that he really must go out into the park and see the birds, and away he went, and on return told me he had counted eleven species of the feathered tribe in the park) a bird, I say, of whom I know nothing but that he sang deliciously, perched on a low limb of the tree. Now there is a fable of a bird who beset a traveler in like manner, and the traveler fell asleep, as I did, and when he awake it was found he had slept a thousand years. But no such necromancy tied up my senses. On the contrary, how long I slumbered I know not, but I was awakened by a change of the music, namely, into murmurs of gentle talk; and there, when I came into full hearing out of the soft verges of sleep, I heard, and peering out I saw, old Ekalb seated on a bit of green bank under cover of a large bush, talking to a woman who stood reverently in the road whereon she had been walking. "How is it, mother Joan," said old Ekalb, "that you come along here so teary? It is very wasteful of you to drop so much dew outside of your own garden this hot weather." "I thought you would be kinder, old Ekalb," said the woman; "have you not heard that my mother died three days back, living in the east, and I just have had the news." "And your mother was a good mother?" "Oh! the very best." "A strange thing," continued old Ekalb, "to waste so much good rain for having had so good a mother." At this I could see that the woman, Joan, stared well, and opened her mouth as if she would speak, but said nothing. "Now I'll wager you a fresh egg, if my old speckleback has laid one against my coming home, that I will prove to you that you have no time to grieve for your mother's passing on." "I have no hen and no fresh egg," answered the woman; "but I remember how once before when you found me in trouble and worried, you told me that, however I might try, I could live but one day at a time; and on many a day when things have gone wild and the morrow has loomed as bad, I have thought of that saying, and it has done me a heap of good." "Ay, mother Joan," said old Ekalb, "and did I not tell you that if you lived but one day as well as it could be lived, you would fall asleep peacefully at night, and no man could prevent that?" "Yes, you said that, old Ekalb." "Now, then, hearken, and I will prove to you that you have no time to grieve for your mother. She was a good mother and a good wife, and lived with your father fifty years—eh?" "Yes, 'tis so, fifty-three years come next Christmas." "And you have a daughter that needs teaching in the house?" "Yes, a good girl." "And you have a son, a fine likely boy, who just now is recovering from a long fever that all but snatched him away?" "Yes indeed." "And you have a good many good friends, as many as any woman in the parish, and a good home, and so many blessed things that it would take you a week and a day to count them all?" "Why, yes, old Ekalb, 'tis so." "Now," continued old Ekalb, "have you thought what a good letter, yes, and many of them, you owe your old father to comfort him, bereft in his old age of her that was life of his life and soul of his soul and bone of his bone for fifty years? Ha! have you thought of that and done it, and are you a-doing it? And have you given your good girl all your common good care this day. And have you thought to be as gloriously glad because your boy lives as you would have been wildly woful if he had died? Have you measured yor present heart's-ease with your possible heart-ache, to make them equal? And have you fastened your mind awhile on each one of those good things that would be a week's count, and on all the friends who serve

and help you—eh? Now, when you have done all these things, how much time will you have left to spot dust with tears?" The woman answered, "I will go do all those things first, old Ekalb, and then note when tear-time comes." So mother Joan went away along the road to the village, and I stole off in the other direction, and the old man, who is a little deaf and was looking after the woman, heard me not.

AN INTERESTING BOOK.

"Unitarian Thought" by Ephraim Emerton, Professor of Church History in Harvard University, succeeds most admirably in fulfilling its purpose, "to state clearly the attitude of mind in which one of the smallest of the Christian bodies stands with reference to present-day religious questions." The purpose of the book is not primarily to AROUSE but to DESCRIBE; further, the description is not directed to the exceptional thought of rare personalities, but to the CONSENSUS of Unitarians on the main topics of religious discussion." This "consensus" is far greater than is generally supposed and Prof. Emerton has done good service in helping to make this clear. Being a layman, with a Unitarian heritage and long experience in historical research, he is better equipped for his task than a minister could be.

The clearness and sanity of his statement, the temper in which he approaches his undertaking and the order of the topics treated, each and all help to give the reader a true conception of "the habit of mind," called Unitarian. First there is a chapter on "The Nature of Belief," then one on "Miracle," then one on "The Nature of Man" and so on to the closing chapsers on "The Future Life" and "The Thought of God." There is a wide knowledge of the history of religious thought evident in the book, but it is easy to read and has the charm of a quiet courage and high simplicity.

Unitarian Thought. By Ephraim Emerton, Professor of Church History in Harvard University. The Macmillan Company, 66 Fifth Ave., N. Y. $1.50 net.

UNITARIAN TEMPERANCE SOCIETY.

We come to your readers once more with our annual report and our appeal for contributions. The work of free tract distribution has not been pushed as much as in some recent years, but one pamphlet has been issued, "Confessions of a Moderate Drinker" (with permission from McClure's Magazine) by the generosity of a Boston woman, and many copies have been distributed. Other tracts have been sent in large quantities to workers in many parts of the country. We are the only society in the land that sends out free temperance literature.

The chief work of the society for the year has been the preparation and publication of temperance articles by the president in newspapers and magazines, religious and secular, some of very large circulation. Some fifty articles have been so printed in over fifty different periodicals (including reprints) which in this way have reached over two million readers. Plans for the coming year have in mind new fields of publicity of great importance but to do the work and reach the large constituencies will require additional funds.

A year ago, the society appealed for $1,000, and generous friends sent our treasurer a large part of this sum. We shall need even more to do effectively the work planned for the coming year. A little special attention on the part of our ministers, the superintendents of Sunday schools, presidents of Alliance Branches, and the many friends of Temperance in our body will surely bring the needed funds.

Unitarians ought to be at the head of the advancing column of temperance reform. Unfortunately, as a matter of fact, we are far at the rear in these days.

We confidently appeal for increasing interest and larger contributions. The annual membership is only $1.00, the life membership $25.00, which may be paid in five annual installments. All sums, large or small, will be most gladly received. Contributions should be sent to Mr. Charles H. Stearns, 265 Harvard St., Brookline, Mass.

JOSEPH H. CROOKER, President.

NEWS FROM THE CHURCHES.

OHIO.

TOLEDO.—First Unitarian Church, Rev. Abraham M. Rihbany. Last spring the church voted to secure a trained parish assistant that the church might cope with the enlarged and enlarging work. A few weeks later a sense of pride and responsibility led members of the church, both women and men, to offer to do the needed work themselves instead of employing some one else. It was then decided to dispense with an assistant and the volunteers were set to work. The results have been most gratifying. In the Sunday school the work has been the best that has ever been done in the history of the church. Our attendance has doubled. The faithfulness of both pupils and teachers has been all that can be desired. The work of the Alliance in the parish itself and in the field of philanthropy has also been excellent. The influence of all this upon the life of the church in general is very encouraging. The "church spirit" grows more intense from day to day and the spirit of good fellowship cheers and blesses all.

Recently our Men's Club held a meeting at which the following question was made the subject of a debate: "Has the doctrine of hell-fire helped or harmed the progress of religion?" This doctrine was found to be not so superficial as it was first imagined, and that it was of great significance in the process of evolution. It did both help and harm the progress of religion.

YOUNGSTOWN—First Unitarian Church,, Rev. Horace Westwood. This past quarter has been a busy and prosperous one in the life of the church. We have been honored by a visit from President Eliot, and also by Rev. William Channing Brown. The congregations have been unusually good. We have organized a Laymen's League, which we hope to make into an effective movement this spring. The pastor is preaching a series of special evening sermons on "Religion and Authority." Extra chairs were needed for the opening one on Feb. 12th. The "Unitarian" cause is talked of in this city. The minister has been honored recently by being made a member of the Executive Committee for the proposed "Civic Revival" and also made secretary of the same.

MICHIGAN.

ANN ARBOR—Percy M. Dawson, Minister. The church work is going on steadily under the leadership of our new minister, Dr. Percy M. Dawson. Dr. Dawson took up the work on the first Sunday in December at which time a good-sized congregation came out to greet him and Mrs. Dawson. Later a reception was tendered Dr. and Mrs. Dawson by the congregation, participated in by a number of prominent townspeople. All organizations of the church are active. The Women's Fortnightly Club is doing its usual good work; the Sunday School has a regular attendance and the class work goes satisfactorily; the Y. P. R. U. holds inspiring and interesting meetings every Sunday evening and occasional socials which are very popular. Since the last Sunday in November we have had evening services in the church with addresses by university professors and others. Next Sunday evening we are to have an address by Prof. Robert M. Wenley on "The Anarchist Principle," and the following Sunday Rabbi Leo M. Franklin of Detroit will speak to us on "Standards of Righteousness." These evening services attract a good number of outsiders, especially students, and we hope to continue them during the spring. The church regretted much the necessity of Mr. Foote's resigning but looks forward to a bright future under Dr. Dawson's leadership.

JACKSON—First Unitarian Society, Rev. A. B. Curtis. We were growing hopeful again under the leadership of our new minister when he was compelled to go to the hospital for a serious operation. He is now on the way to recovery but it will still be weeks before he can occupy the pulpit again. Through the kindness of brother ministers, both Unitarian and Evangelical, it is proving easy to keep the pulpit supplied while we wait hopefully for the return of Mr. Curtis to his post.

ILLINOIS.

CHICAGO—Third Unitarian Church. Rev. M. Rowena Morse. The pastorate of Dr. Morse has begun most auspiciously. The congregation responds to her spirit of hope and confidence and a renewed interest in the activities of the church is manifested. In addition to the regular Sunday morning services, a series of Sunday evening services was inaugurated February 12, led by Ex-Senator Wm. E. Mason, who, under the general subject, "The American Idea," aims to arouse a deeper patriotism. It is hoped these talks may appeal to the general public of the West Side. On Feb. 26, the Sunday School, which had been discontinued in the absence of a regular pastor, was opened by Dr. Morse, who will give a close personal attention and the benefit of her experience and enthusiasm to what she regards as a most important part of the life of the church. A very interesting meeting of the Woman's Alliance was held Jan. 24, at which several of Chicago's less known but valuable philanthropies were fully described and discussed. On Friday and Saturday evenings, Feb. 24 and 25, a comedy entitled "The Toastmaster" was presented at the church by the Gamma Nu Fraternity. Dr. Morse, as pastor of the Third Church and as a representative woman eager and able to forward the cause of social justice wherever possible has met with a most cordial welcome in Chicago. Although so recently come among us, she is constantly in receipt of requests to speak before this or that body interested in some phase of reform or philanthropy and whenever possible has accepted such calls.

CHICAGO—Early in December came a request from a Post Office Mission correspondent for some Unitarian services in the Calumet district of Chicago. The secretary of the Western Unitarian Conference made arrangements regarding hall and notices and Mr. Pulsford spoke on the three last Sunday evenings of January, his topics being "The Modern Idea of God," "The Modern Idea of Jesus," and the Modern Idea of Man." Mr. Smith spoke on the first Sunday evening of February on "The Modern Idea of Salvation." The number reached was not large but the response of those who attended was genuine and hearty.

WISCONSIN.

KENOSHA—Henry M. Simmons Memorial Church. Under the temporary leadership of Rev. Newton Mann, pastor emeritus of Unity Church, Omaha, there is an encouraging increase in the attendance at regular services. The striking feature, however, of Mr. Mann's sojourn is the success of an advertising campaign in behalf of his course of five lectures on "Famous Leaders for Light and Liberty," and three lectures on "Pressing Social Problems." These are given in the church on alternate Sunday evenings to audiences which fill the church. The subjects follow:

Jan. 29. WM. LLOYD GARRISON. The War with Tongue and Pen Upon Slavery in America.

Feb. 12. ABRAHAM LINCOLN. Abolition of American Slavery.

Feb. 26. ARNOLD OF BRESCIA. The Man Who Contended for the People's Liberty Against Six Successive Popes and Sundry Other Tyrants.

March. 12. JOHN STUART MILL. The Emancipation of the Individual Soul.

March 26. FERDINAND LASSALLE. The Impending Social Revolution.

April 9. The Labor Problem: Its Relation to Wealth and Poverty.

April 23. State Oversight and Direction of Business.

May 7. Collective Ownership; Cooperative Industry; The Brotherhood of the Kingdom.

MADISON—First Unitarian Society, Rev. F. A. Gilmore. An excellent growth during the year was revealed by reports given at the annual meeting of the First Unitarian parish last night. The report of Mrs. J. W. Anderson, treasurer of the Woman's Alliance, showed receipts of $901.99 and disbursements of $814.70. The social activities of the alliance were successful in proportion, according to the report of the secretary, Mrs. Ella M. Bresee. In the Sunday School, F. E.

Doty, superintendent, are 65 members, constant in attendance and eager with interest. The Lend-a-Hand club, by Miss Katherine Allen, announced it would broaden its sphere of usefulness the next year. Rev. F. A. Gilmore was enabled to report broad activities and excellent results in the parish itself. During the year 32 members were admitted. T. S. Morris, George Kroncke and Miss Katherine Allen were elected trustees to succeed themselves for three years. Appreciative reference was made to the wide possibilities ahead for the parish in the occupancy of the new parish house given by Dr. C. H. Vilas. Judge H. M. Lewis, president of the parish, presided during the meeting, which followed an excellent dinner served by the Woman's Alliance.

IOWA.

DAVENPORT.—First Unitarian Church, Rev. R. E. Ramsay. The Unitarian Club at its February meeting heard an address by C. H. Preston, M. D., on "A National Department of Health." This club has been a strong supporter of the work of the church in the community, and has drawn many men into the circle of church influence. The Woman's Alliance was organized Wednesday, February 15th, with the following officers:

President, Mrs. C. A. Ficke.

First Vice-President, Mrs. E. L. Smart.

Second Vice-President, Mrs. F. H. Perry.

Third Vice-President, Mrs. C. Warner.

Secretary, Mrs. C. F. Lindley.

Treasurer, Miss Freda Braeunlich.

Until this time, the Ladies Working Society has done alliance work in connection with its sewing functions. In view, however, of the large number of women who wished to gather occasionally in the church for social, literary and inspirational purposes, it was desided to organize a separate body. The Alliance begins its career with about sixty members and hopes to double this in two months. The Young People's Guild is doing a splendid work. The young people who compose it are of that age when often they drop out of church activities. These young people, however, attend morning services in the church and give their services as ushers and helpers at all church assemblies. The Sunday School is vigorous. The morning services are well-attended. The series of sermons which the minister has outlined to cover two months are stimulating many to regular attendance,

HUMBOLDT.—Unity Church, Rev. H. H. Burch. On Sunday evening, January 22d, Mrs. Jessie Mackenzie Walker gave her Chautauqua lecture "Europeans as I have seen them" to a crowded house. During Mrs. Walker's stay as a guest at the parsonage she gave other delightful addresses at meetings of the Unity Club, Ladies Circle, and social functions. Mr. Walker also gave an excellent paper at the Unity Club on Matthew Arnold and aided at church services and social gatherings by enjoyable vocal numbers. On the 29th of January the Humboldt orchestra gave an enjoyable concert at the church. On Sunday evening, February 12th, Hon. F. F. Fayville gave an excellent lecture on "The Under Man." On February 19th the Humboldt College gave a musical program.

Among the sermon subjects have been "The Problem of Pain," "The Mystery of Evil," "The Power of Sin." At a recent evening service the pastor gave a most unique address upon the subject "A Break into the Boys World." The subject of Juvenile Crime and the Salvation of our Boys and Girls has received much attention at our evening services this winter. In addition to the address of Mr. Fayville and the pastor, Judge D. F. Coyle has given two strong addresses on this subject, one of these occasions at the request of the other churches being made a union service. Prof. Arthur D. Cromwell also gave a review of Jane Addams book "The Spirit of Youth and the City Streets."

SUNDAY SCHOOL INSTITUTE.

The Institute for Religious Education will be held again next summer at Meadville. It will begin on June 26 and will continue for two weeks. It is hoped that churches will plan to send their Sunday School teachers and other workers for the full session.

CHICAGO ASSOCIATE ALLIANCE.

On Feb. 2, 1911, the Chicago Associate Alliance met with the Alliance of the Third Unitarian Church. Dr. M. Rowena Morse who has recently begun her pastorate of the church led the devotional services. The reports were read and approved. Mrs. Dellgren gave an encouraging report of efforts being made along Post Office Mission lines to reach the liberal-minded among the Swedish population of Chicago. It was voted to give the collection of the day toward defraying the expense of that work.

The speaker of the day was Rev. Albert R. Vail of Urbana, Ill.. and the subject "The Unitarian of To-morrow." Mr. Vail told of the awakening among denominations of special work among students at state universities, and spoke briefly of a conference, just closed at Urbana, of such workers at which there were one hundred representatives of many denominations.

The fact that of necessity ethical teaching is largely absent from the curriculum of state institutions makes the mission of the church to supply that need the more urgent. The benefit to the denomination, though evident, is the least argument in its favor. In this day of material progress there is danger that the student will place too great an emphasis on the larger salary to be gained as a result of college training. When the student hears nothing but how to obtain skill it is not strange that the material seems the only aim. It is such emphasis that produces the surgeon, lawyer and teacher who work only for selfish ends. In this lies the problem for the church. We need a group of men in University towns who shall train men and women in the ideas of social service. The churches can do this better than other agencies, because they reach the students in their leisure hours, when free from classes. The social service classes in all the churches are saving the student, because they are winning him from his selfishness. When the soul in him begins to develop the beast in him dies. To develop the spirit in man is the supreme end of the preacher or reformer. The social consciousness must be awakened, but without soul development all social reform comes to naught.

The proclamation of the immanence of God is the great message for many years to come, then shall the worship of God and the service of man be seen to be one.

In the discussion following the address one speaker brought out the thought that there has never been any conflict between real religion and real service, and another that there has never been any conflict between real religion and real socialism.

CORNELIA T. FLEMING.
Secretary.

The next meeting of the Chicago Associate Alliance will be held on Thursday, March 2nd, at 11 a. m. with the First Swedish Unitarian Church of Chicago at the Viking Temple, Sheffield Ave. and School St. Take N. Clark surface car to School St. or N. W. Elevated to N. Clark station. Mr. H. H. Hardinge will speak on "The Cause of the High Cost of Living." Report of the Cheerful Letter Committee. Box Lunch at one o'clock.

Rev. W. I. Lawrance, President of the Unitarian Sunday School Society, will visit points in our district according to the following schedule, some dates still being open for places directly upon this route.

Sunday, March 26th, Louisville.
Monday, March 27th, Louisville.
Tuesday, March 28th, Indianapolis.
Wednesday, March 29th, Indianapolis.
Sunday, April 2nd, St. Louis.
Tuesday, April 4th, Sheffield, Ill.
Wednesday, April 5th, Davenport.
Thursday, April 6th, Davenport.
Sunday, April 9th, Omaha.
Monday, April 10th, Sioux City.
Tuesday, April 11th, Humboldt.
Wednesday, April 12th, Des Moines.
Sunday, April 16th, Keokuk.
Tuesday, April 18th, Madison.
Wednesday, April 19th, Chicago.
Friday, April 21st, Detroit.
Sunday, April 23rd, Cleveland.

(*Continued from second page of cover.*)

SERENA—Pleasant Hill Union Church. Hour of service, 10:45 A. M., third Sunday in month.

SHEFFIELD—First Unitarian Church. Hour of service, 10:45 A. M. Rev. C. A. Polson.

SHELBYVILLE—First Congregational Church. Hour of service, 10:30 A. M., second and fourth Sundays of month. Rev. Jasper L. Douthit.

URBANA-CHAMPAIGN—Unitarian Church, Matthews and Oregon Sts., Urbana. Hour of service, 11 A. M. Rev. Albert R. Vail, 908 W. Nevada St.

MINNESOTA.

ADRIAN—People's Church. Occasional services.

DALBO—Dalbo Unitarian Society (Swedish). Rev. David Holmgren.

DULUTH—First Unitarian Church, First Street and Eighth Avenue, East. Hour of service, 11 A. M. Rev. George R. Gebauer, 1209 E. Third Street.

HANSKA—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

LUVERNE—Unity Congregation Church. Hour of service, 10:45 A. M. Occasional services.

MINNEAPOLIS—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. Wilson M. Backus, 803 Mary Place.

SPRINGVALE—Springvale Unitarian Society (Swedish). Rev. David Holmgren.

ST. CLOUD—Unity Church. Hour of service, 10:45 A. M. Rev. Paul D. Dansingberg.

ST. PAUL—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. Rev. John D. Reid, 656 Portland Ave.

UNDERWOOD—First Christian Church (Swedish) Summer preaching station.

WISCONSIN.

HUDSON—The Scandinavian Unitarian Society of Hudson. Rev. A. E. Norman, Hanska, Minn.

KENOSHA—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M.

MADISON—First Unitarian Society, Wisconsin Ave. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frank A. Gilmore, 117 West Gorham St.

MENOMONIE—First Unitarian Society. Rev. Chas. F. Niles.

MILWAUKEE—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. Walter F. Greenman, 682 Astor St.

IOWA.

CHEROKEE—Unity Church. Occasional services.

DAVENPORT—First Unitarian Society, Grand Ave. Hour of service, 10:45 A. M. Rev. Robert E. Ramsay, 2104 Grand Ave.

DESMOINES—First Unitarian Society, Eleventh and High Sts. Hour of service, 10:30 A. M. Rev. Everett D. Martin.

HUMBOLDT—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry H. Burch.

IOWA CITY—First Unitarian Society, Iowa Ave. and Gilbert St. Hours of service 10 A. M. and 7 P. M. Rev. Robert S. Loring.

KEOKUK—First Unitarian Society. Hour of service, 11 A. M.

PERRY—Unity Church. Hour of service, 10:30 A. M.

ROCK RAPIDS—People's Church. Lay services.

SIOUX CITY—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

WASHTA—Unity Society. Service and Sunday school every other Sunday at 2 P. M.

MISSOURI.

KANSAS CITY—All Souls Church, Baltimore Ave. and Armour Blvd. Hour of service, 11 A. M.

ST. LOUIS—Church of Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 N. Newstead Ave.

ST. LOUIS—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev George R. Dodson, 48 Nicholson Place.

KANSAS.

BELOIT—First Unitarian Society. Rev. Geo. F. Armington.

LAWRENCE—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. Rev. Frederick M. Bennett, 1209 Oread Ave.

TOPEKA—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones, 706 Tyler St.

WICHITA—First Unitarian Church, North Topeka and Central Aves. Hour of service 11 A. M. Rev. Edward Day, 3215 Douglas Ave.

NEBRASKA.

LINCOLN—All Souls Church, Twelfth and H. Sts. Hour of service, 10:30 A. M. Rev. Arthur L. Weatherly, 1784 S. 25th St.

OMAHA—Unity Church, 17th and Cass Sts. Hour of service, 10:45 A. M. Rev. Manfred Lilliefors

COLORADO.

COLORADO SPRINGS—All Souls Unitarian Church Dale and Tejon Sts. Hour of service, 11 A. M. Rev. J. Lewis Marsh, 219 E. Monument St.

DENVER—First Unitarian Society, Broadway and 19th Sts. Hour of service, 11 A. M. Rev. David Utter, D. D., 329 Broadway.

FORT COLLINS—Unity Church. Hour of service, 11 A. M. Rev. J. C. Mitchell.

GREELEY—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45 A. M. Rev Milton R. Kerr.

PUEBLO—Unity Church, Court and Ninth Sts. Hour of service, 7:30 P. M. Rev. Edwin G. Brown, 219 W. 6th St.

SOUTH DAKOTA.

BROOKINGS—First Unitarian Society. Rev. Robert P. Doremus, 510 Medary Ave.

KENTUCKY.

LOUISVILLE—Church of the Messiah, Fourth Ave., and York St. Hour of service, 11 A. M. Rev. Maxwell Savage, The Chesterfield.

WE declare our fellowship to be conditioned on no doctrinal tests, and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of Man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

Resolution of May 19, 1892.

Resolved, That the Western Unitarian Conference hereby declares it to be its general aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement